

CRYSTALLIZATION-STUDY OF JOSHUA

Week Two

Possessing the Land of Canaan by Defeating the Satanic Forces

Hymns: E124 (E893)

Scripture Reading: Josh. 1:2, 6, 11; 5:13-15; 6:1

OUTLINE

§Day 1

- I. In the Old Testament there is a typology, a set of types, and in the New Testament there is a complete fulfillment of that typology concerning God's economy—1 Cor. 10:3-4, 1, 11.
- II. The book of Joshua is a book with profound types—1:13; 2:18; 3:3, 10-11; 5:12; 6:6.
- III. The intrinsic significance of the book of Joshua is the taking of the land—1:2, 6; 5:12.
- IV. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:
 - A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:

§Day 2

1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.
2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.

- 3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:**
 - a. The land that came out of the death water on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.**
 - b. Many different kinds of life in Genesis 1:11-12 and 24-25 came out of the land; this signifies that Christ is the source of all kinds of life.**
 - c. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.**
- 4. Christ as the good land, the land that came out of the death water, is depicted by the land of Canaan—Gen. 1:9; Josh. 1:13.**

§Day 3

- B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces—Eph. 2:2; 6:12:**
 - 1. Satan has his authority and his angels, who are his subordinates as principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.**
 - 2. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying the all-inclusive Christ as the good land; to this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:3-4.**
 - 3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:**
 - a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.**
 - b. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.**
 - 4. The Canaanites typify the fallen angels, the rebellious angels**

who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

- C. **The two aspects of the significance of Canaan in typology are spoken of in Ephesians; in this sense, the book of Joshua in the Old Testament is comparable to Ephesians because both books are a record of "Canaan":**
 - 1. **As soon as the children of Israel entered Canaan, they enjoyed the riches of Christ and engaged in warfare—Josh. 5:12; 6:1-21.**
 - 2. **Ephesians 3:8 speaks of the riches of Christ, and 1:3; 2:6; and 6:12 speak of the heavenlies; this indicates that in the church we should enjoy the riches of Christ and engage in spiritual warfare.**

§Day 4

- 3. **Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20.**

V. If we would possess the good land for the fulfillment of God's purpose, we must engage in spiritual warfare to defeat the satanic forces—Josh. 6:21:

- A. **We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.**
- B. **When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and the Nephilim—Num. 13:33.**
- C. **Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:**
 - 1. **According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.**
 - 2. **The Canaanites signify not only the fallen angels but also human**

beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

- D. Israel’s fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:**
- 1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.**
 - 2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.**
- E. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (v. 12) that the saints may enjoy Christ as the all-inclusive land.**
- F. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:**
- 1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.**
 - 2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.**

§Day 5

VI. In order to engage in spiritual warfare, we need to see the

vision that unveils Christ as the Captain of Jehovah's army—Josh. 5:13-14:

- A. Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain to fight against the seven tribes of Canaan for Israel—v. 14.**
- B. Because of the vision of Christ as the Captain of Jehovah's army, Joshua needed to stand on the position of sanctification (holiness) all the time—v. 15:**
 - 1. Holiness is the nature and quality of being holy—Rom. 1:2.**
 - 2. Sanctification (to God) is the practical effect, the character in activity, and the consummate state produced by being sanctified—6:19, 22.**

§Day 6

VII. We need to know the vital factors that enabled the people of Israel to be victorious in their first warfare—Josh. 6:1-20:

- A. The shutting up of Jericho, with no traffic coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound—Matt. 12:29; Eph. 6:12.**
- B. God's people did not need to do anything to destroy Jericho.**
- C. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark—Josh. 6:3-11.**
- D. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ, giving Him the first place, the preeminence, in all things—vv. 4, 7-11; Col. 1:18:**
 - 1. When the people of Israel attacked Jericho, they did this under the commanding of Christ typified by the Ark—Josh. 5:14; 6:3-11.**
 - 2. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies—v. 4.**

- E. To remain silent until the command was given to shout means to carry out the matter in the Lord's way without expressing any thought, opinion, or feeling—v. 10.**
- F. The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God's word of instruction—vv. 2-5.**

VIII. A unique principle is that spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22:

- A. We need to learn to overcome Satan by our praise.**
- B. A person who praises God transcends everything and overcomes continually by his praise; this is a principle, and this is a fact—Heb. 11:30, 33-34; 13:15.**

WEEK 2 — DAY 1

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

The first of the types [in the book of Joshua] related to Christ is Israel's possessing and enjoying the promised land. This typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians. Israel's crossing of the river Jordan typifies the believers' experience of the death of Christ (Rom. 6:3-4a; Col. 2:20), not the believers' physical death. Israel's entering into the good land typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are (Eph. 2:6; 6:12), not the believers' going to heaven after their death. This is all related to Israel's possessing and enjoying the good land. (Life-study of Joshua, p. 5)

Today's Reading

In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we must first know what Canaan typifies.... If we are careful in our reading, we will conclude that Canaan cannot be a type of heaven. It is a type of our heavenly position. It is the equivalent of the heavenlies spoken of in Ephesians. On the one hand, we are seated with Christ in the heavenlies. On the other hand, we wrestle against the spiritual forces of evil in the heavenlies (Eph. 6:12). In studying this typology, we must not stop with the book of Joshua; we must also study Ephesians. In fact, Joshua must be read not only with Ephesians but with Hebrews as well. The entrance into Canaan in the book of Joshua typifies two things: spiritual warfare (in Ephesians) and rest (in Hebrews). The rest here clearly refers to the kingdom.... Not everyone who passed under the

blood of the lamb or ate of the passover lamb entered Canaan; only two entered. The rest died in the wilderness. Many are called but few are chosen. Hence, Canaan is a type of the kingdom. The entrance into Canaan typifies our reigning in the kingdom. Once we are clear about this fundamental point, we will see which part of Joshua is a type of a Christian's position in the heavenlies today and which part is a type of his reward in the future. (CWWN, vol. 54, "How to Study the Bible," p. 105)

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10)..., typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

Further Reading: Life-study of Joshua, msgs. 1, 5-6; CWWN, vol. 54, "How to Study the Bible," ch. 5; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 1

WEEK 2 — DAY 2

Morning Nourishment

Deut. 8:7-9 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains...; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey; a land in which you will eat bread without scarcity;...a land whose stones are iron, and from whose mountains you can mine copper.

The good land, the land of Canaan (Deut. 8:7-10), is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us. The passover, the manna, the tabernacle with its furniture, and all the offerings are types depicting various aspects of Christ.... [However], no type other than the good land shows that Christ is the all-inclusive One. Therefore, the good land is the ultimate type of Christ found in the Scriptures. (The Conclusion of the New Testament, pp. 466-467)

Today's Reading

In the Bible the land is a figure, a symbol, of Christ. The land that came out of the death water on the third day (Gen. 1:9-10, 13) is a type of the resurrected Christ who came out of death on the third day. Many different kinds of life, including vegetable, animal, and human life, then came out of the land (Gen. 1:11-12, 24-25). This signifies that Christ is the source of all kinds of life....God's intention revealed in the Scriptures is that Christ should be our land. Christ as the good land, the land that came out of the death water, the land that was elevated above and surrounded by the death water, is depicted by the land of Canaan. This land is the crucial focus of the Old Testament. For this reason the Lord speaks of the land again and again. He called out Abraham and told him that He would bring him into a certain land, the land of Canaan (Gen. 12:1). The center of God's plan, speaking according to type, is the good land with its temple and city.

The good land provided whatever the children of Israel needed.... All

these items, most of which are mentioned in Deuteronomy 8:7-10, are types of Christ. He is the water that springs from valleys and hills. He is the wheat, which signifies the incarnated and crucified Christ, and the barley, which signifies the resurrected Christ. The vine typifies Christ as the sacrificing One who cheers God and man; the fig tree, the sweetness and satisfaction of Christ as our life supply; the pomegranate, the abundance and beauty of the life of Christ; the olive tree, Christ as the man filled with the Spirit and anointed with the Spirit as the oil of exultant joy; the animal life, Christ with His redeeming life; milk and honey, Christ in His richness and sweetness; stones, iron, and copper, Christ as the materials for building and fighting. (The Conclusion of the New Testament, pp. 467-468)

John 12:24 shows us that the Lord is the one grain of wheat that fell into the ground and died and was buried. Hence, the wheat represents the Christ who was incarnated to be a man and who fell into the ground to die and be buried. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried.

Barley denotes Christ's resurrection and typifies the resurrected Christ. In the land of Canaan barley is the first among the grains to ripen. In Leviticus 23 the Lord charged the Israelites that when the harvest time came, the firstfruits of the harvest had to be offered to God, and the firstfruits were clearly barley. First Corinthians 15:20 says, "But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep." This clearly indicates that the firstfruits of the harvest typify Christ as the firstfruits of resurrection. Hence, barley typifies the resurrected Christ. The barley loaves with which the Lord fed the five thousand (John 6:9) typify Christ in His resurrection as the life supply to His believers. (Truth Lessons—Level Three, vol. 1, p. 45)

Further Reading: Life-study of Exodus, msg. 153; The Conclusion of the New Testament, msg. 44

WEEK 2 — DAY 3

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Chapter 1 of Joshua typifies chapter 1 of Ephesians. Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness....They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

According to Ephesians 1, we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance. In addition, we have the sealing and the pledging of the Spirit (vv. 13-14). The Spirit's sealing is the Spirit's soaking and saturating of us in order to transform us. The Spirit's pledging is the guarantee that God is our inheritance. (Life-study of Joshua, pp. 13-14)

Today's Reading

Ephesians 2 indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But there is a lower layer of the heavenlies—the air, where Satan

as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land.

Ephesians 2 also tells us that we were once dead persons (vv. 1, 5), but then God made us, the chosen Rahabs, the enjoyers of Christ. In Ephesians 1 we see Joshua, the believers in Christ receiving all the blessings in Christ. But in Ephesians 2 we see Rahab, all the sinners who were wicked, evil, and dead. Nevertheless, God can perform His dynamic salvation through the redemption of Christ to save such sinners, to make such Rahabs the enjoyers of Christ. (Life-study of Joshua, pp. 14-15)

This illegal marriage between fallen angels and the human race produced Nephilim. The “mighty men who were of old, the men of renown” in Genesis 6:4 were a product of the fallen spirits mingled with the human race (cf. Num. 13:33)....They were the product of the mingling of the human race, that is, human blood, with angelic spirits. According to the Bible, the Nephilim were “men of great size” (Num. 13:32). If you were to look at them, they would threaten you, and you would be frightened. That is exactly what happened to ten of the twelve spies sent by Moses to explore the land of Canaan. They saw the Nephilim and were terrified (Num. 13:33). They told the Israelites, “We should not go into the land, for we saw the Nephilim there.” The Nephilim whom they saw should be again the descendants of the fallen angels that had mingled with the daughters of men. (Life-study of Genesis, pp. 366-367)

Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up (Deut. 7:1-2). (Num. 13:33, footnote 1)

Further Reading: Life-study of Joshua, msg. 3; Life-study of Genesis, msg. 27; Life-study of Ephesians, msg. 63-65

WEEK 2 — DAY 4

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

If we study the typology carefully, we will see that ...on the one hand, Canaan is a land of riches, as revealed in Deuteronomy 8...On the other hand, Canaan was a land full of evil persons and enemies, all of whom were to be eradicated by the children of Israel. This feature, or aspect, of Canaan signifies the most evil part of Satan's dark kingdom...Whether or not we can enjoy Christ as the all-inclusive land depends on whether or not we defeat the enemies typified by the Canaanites. This indicates that the church as a whole, including all the members, should engage in the spiritual warfare revealed in Ephesians 6. (Life-study of Numbers, p. 240)

Today's Reading

Following the vision concerning Christ as the precious One in God's move [in Daniel 10:4-9], we see something regarding the spiritual struggle in the air. According to verses 10 through 17, the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger, and the sent messenger remained there with the kings of Persia. The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia. This evil spirit struggled against the sent angelic messenger for twenty-one days. This means that while Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the sent angelic

messenger (he might have been Gabriel) had been sent by God in answer to Daniel's prayer. Michael came to help the sent angelic messenger. Just as the archangel Michael fought in Jude 9, so he came in to fight here in Daniel. The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place.

Before the vision concerning the destiny of Israel was unveiled to Daniel [Dan. 11:2—12:13], he was given a vision of the spiritual scene that is behind the physical scene [in 10:2—11:1]. In this spiritual scene Christ is preeminent. This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war. (Life-study of Daniel, pp. 96-97)

We must also remember that there are evil powers in the heavenlies. We must fight the battle with the enemy. We are enjoying a portion of the all-inclusive Christ, yet the enemy and his evil forces in the heavenlies are still usurping and occupying the land. You and I have to fight the battle to take possession of the entire land. Brothers and sisters, as soon as we enjoy Christ in such a way, we realize in our spirit the reality of the evil forces in the heavenlies. These evil forces are veiling the all-inclusiveness of Christ from the Lord's children. Very few of the Lord's people can realize the all-inclusiveness of Christ simply because of the accusations of the evil powers in the heavenlies. To this very day the evil forces are still veiling the all-inclusiveness of Christ. Therefore, we must fight the battle. There is an exceedingly real spiritual warfare in which we must engage. By enjoying something of the all-inclusive Christ, we will be burdened for this fighting; we will be burdened for this battle. That is why we have been formed as an army. The conflict is before us. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 336)

Further Reading: Life-study of Numbers, msgs. 21, 32; Life-study of Daniel, msg. 15; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

WEEK 2 — DAY 5

Morning Nourishment

Josh. 5:13-14 ...There was a man standing opposite [Joshua], and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

This vision [in Joshua 5:13-15] was an unveiling to Joshua of Christ as the Captain of Jehovah's army (v. 14). Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain. Christ was such a captain to fight against the seven tribes of Canaan for Israel. Because of this, Joshua needed to stand on the position of sanctification (holiness) all the time (v. 15). (Josh. 5:13, footnote 1)

Today's Reading

The Lord Christ as the Prince, the glorious Captain, of Jehovah's army (Josh. 5:14)...will take the lead in the army, ...will go before us, and ...will fight the battle for us. We need such a vision. How could Joshua receive this vision? It was simply because he was exceedingly burdened for the battle before him. Immediately after he and the people of Israel enjoyed the produce of the good land, he realized that before them lay the enemy and the stronghold of Jericho. Joshua had a clear view of the situation, and he was burdened for the battle. I believe that because of this he went to the Lord in prayer, and at that time the Lord revealed Himself to Joshua as the Captain of Jehovah's army. Joshua received such a vision and, thereby, the faith and assurance that the Lord was with him. Joshua knew then without a shadow of doubt that the Lord Himself as the Captain of the army of Jehovah was going before him. We too need such an assurance.

Some can testify from their own experience that immediately after enjoying something of the all-inclusiveness of Christ, they have realized the

need of spiritual warfare. They have seen that the enemy and his evil powers in the heavenlies are still usurping the good land of the all-inclusive Christ and veiling it from the Lord's children. Who will fight the battle to uncover the land? If we enjoy Christ in such a way, we will spontaneously go to the Lord with a burden for the battle. It is then that He will give us a vision of Himself as the Captain....We can then go forward with full assurance.

We must also remember that our enemies are not flesh and blood; they are not people. They are the spiritual forces, the principalities, the powers in the heavenlies....We are not fighting with people but with the evil forces behind the people. If we are faithful with the Lord to take the ground of resurrection and be formed into an army to fight the battle for Him, we must be ready for many evil reports to be spread concerning us. We must be prepared for considerable opposition.... But praise the Lord, whenever we hear these reports, we may rejoice, for they are signs that we will win. They are signs that the enemy is in fear and his defeat is inevitable. Jericho will certainly fall before us. Hallelujah! ...Praise the Lord!

Our enemy is not on the earth but in the heavenly places. Hence, we should not use weapons of flesh. We should not argue with people; we should not come down to their level and engage in their tactics. No. Our weapons are spiritual. What are they? They are the trumpets of rams' horns. Let us blow the trumpets; let us blow the rams' horns. Let us declare the victory of the cross, the victory of the victorious One. We must proclaim Christ—the Christ we enjoy, the Christ who is the Conqueror over every foe. This is our weapon—we know nothing else. This is the way to possess the all-inclusiveness of Christ. This is the way to take the good land in faithfulness, in rest, and in enjoyment. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 336-337, 339)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 14; CWWL, 1953, vol. 3, "The Experience of Life," ch. 18

WEEK 2 — DAY 6

Morning Nourishment

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat...

2 Chron. 20:21-22 ...He appointed them to sing to Jehovah and give thanks in holy array as they went out before the army....When they began to shout in song and to praise, Jehovah set ambushes for [those] who were coming out against Judah...

The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His Ark, through their faith in God's word of instruction (Josh. 6:2-5). These were the vital factors that enabled them to win the victory. (Life-study of Joshua, p. 43)

Today's Reading

We go to a battle, but we go with instruments of peace; we go with rams' horns. Rams' horns are a symbol of fighting a warfare with peaceful weapons....They cannot kill; they are utterly peaceful. But they are weapons for battle. They are trumpets to be blown, declaring and proclaiming the gospel of peace. This is the weapon we must use to fight the spiritual warfare. We fight by proclaiming Christ.

Day by day the army of God, six hundred thousand strong, marched around the city, blowing the rams' horns. First came one division, then the priests blowing the trumpets, then the Ark, and then the remainder of the army at the rear....There were probably some people in Jericho who laughed and scorned them. They had never seen such an unworldly performance. Once a day they compassed the city, day after day for six days repeating the same procedure. When the seventh day came, as they were instructed, they compassed the city seven times.

We must notice here that Joshua commanded the people [not to

shout] ...until they heard the long blast of the rams' horns at the end of the final circuit.... Before that time they were to keep silence. What is the meaning of this? It means that if we are going to testify the victorious Christ, there are many times when we must be silent; we must let the priesthood blow the trumpet.... Do not say, "We are on the church ground. We are the local church. We are this, and we are that." If we say these things lightly, there is no priesthood. We must let the priesthood blow the trumpet and give the sound. There must be no other voice. Then when the time comes, the time appointed by the Lord, we must shout. We must pray and praise the Lord with a loud voice, and the enemy will fall before us. This is the way for us to fight the battle.

Such a battle ...is a war, ...a fight, and yet it is an enjoyment, a rest, and a satisfaction. It is in this way that we possess the all-inclusiveness of Christ. [Yet] we can only apprehend the breadth, the length, the height, and the depth of the all-inclusive Christ with all the saints. To take possession of the good land, we must be formed and united together with the saints as the army of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 337-339)

We need to learn to overcome Satan ...not only by prayer but also by praise. Many people are conscious of Satan's ferocity and their own weaknesses, and they resolve to struggle and pray. However, we find a very unique principle here: Spiritual victory does not depend on warfare but on praise.... Much warfare can be won by praise. Many battles are lost because of the lack of praise. If you believe in God, you can tell the Lord in the midst of your problems, "I praise Your name. You are higher than everything. You are stronger than everything. Your lovingkindness endures forever!" A person who praises God transcends everything. He overcomes continually by his praise. This is a principle, and this is also a fact. (CWWN, vol. 48, "Messages for Building Up New Believers (1)" pp. 254-255)

Further Reading: Life-study of Joshua, msgs. 7, 10; CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

« WEEK 2 — HYMN »

Hymns, #893 Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

- 1 Conflict today is fierce,
The strength of Satan more;
The cry of battle calling now
Is louder than before.
The rebel voice of hell
E'en stronger now becomes;
But list, the midnight cry resounds,
Behold, I quickly come!
- 2 Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord. is near!
- 3 'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.
Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done!
- 4 Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord

Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come!

5 Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near!

6 Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord. has come!